The LUTHERAN

POINTING THE WAY

Missionary in Malaya indicates site of new Bible training school

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10 CENTS

WITNESS

LITTLE LINDA was pleased with her Christmas gift from Sunday school. Each child the primary department had received identical presents—a small picture of Jesus in a cle lucite frame.

"I'm going to put my picture of Jesus near my bed," Linda exclaimed delightedly. Se eral of her classmates expressed similar plans.

That night Linda rearranged her collection of tiny dolls on top of her dresser to mal room for the picture. Before she got into bed, she followed a routine of saying goodnig to her little family. "Goodnight, Lucy . . . Patty . . . Mary Ellen . . . Susie . . ." And wh she had named all the dolls, she added, "Good night, dear Jesus."

A FEW WEEKS LATER Linda's mother was surprised to see the picture on the mantel in t living room. She checked Linda's dresser. The picture was gone, and the dolls had be moved to fill the empty space.

When Linda said goodnight to her dolls that evening, her mother asked about the pictu

"Some of my friends don't go to Sunday school," the little girl explained thoughtful "So I put the picture on the mantel in the living room, and now when the kids come to pl with me, they can see Jesus, too."

—ERNESTINE DAUM

The LUTHERAN — News Magazine of the United Lutheran Church in America

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COVER PICTURE. Pastor Daniel Chu, now in the U.S. on furlough, points out site of proposed new Bible training school in Petaling Jaya, Malaya. Major part of Epiphany offering for foreign missions will be used for construction of school in this newest mission field of the ULCA.

THE CHURCH IN THE NEWS

Lutheran unity discussed

The door was kept open for further union when organization of the United Lutheran Church in America in 1918 brought into one body more than one-third of all Lutherans in America. The ULCA constitution stated that "we continue to invite all Evangelical Lutheran congregations and synods in America, one with us in faith, to unite with us . . . in one general organization."

Merger progress was halting in the 37 years that followed. In 1930 the American Lutheran Church was organized. It is currently engaged in union negotiations with three other of the 16 nationwide Lutheran groups in America. Lutherans learned to work together through agencies like the National Lutheran Council and the Lutheran World Federation. But the ULCA vision of "one general organization" seemed remote as ever.

In mid-December a call was issued for American Lutherans to "give real evidence of our unity." Meeting in Chicago at ULCA invitation, commissions of the Augustana Lutheran Church and the ULCA voted unanimously to extend a joint invitation "to all American Lutheran church bodies" to meet with them to plan for organic union.

Meeting planned in November

As long ago as March, the ULCA through President Franklin Clark Fry had invited Augustana to enter into conversations looking toward organic union, with the provision that such conversations be open to all other American Lutheran groups. At its convention in June, Augustana accepted the invitation, authorized its Commission on Ecumenical Relations to arrange for a joint meeting with the ULCA Commission on Relations to American Lutheran Church Bodies. The Dec. 16 meeting resulted. Dr. Oscar A. Benson, Augustana's president, was named chairman of the joint session and Dr. Carl C. Rasmussen, ULCA commissioner and professor at Gettysburg Seminary, secretary.

The invitation which came out of the meeting asked that commissions of no more than 13 members from each interested American Lutheran church body meet shortly after Nov. 1 of this year to "proceed to draft a constitution and devise organizational procedures to effect union." If there was real interest in unity among Lutherans in the U.S. and Canada the way was cleared for something more than words.

JOINT INVITATION ISSUED AT CHICAGO MEETING

In gratitude to God for the unity in the Gospel that He has given to the Lutherans of America, and in the conviction that this unity ought now manifest itself in the organic union of our separate church bodies, The United Lutheran Church in America and the Augustana Evangelical Lutheran Church respectfully invite your honorable church body to designate duly-authorized representatives to meet with the commissions of our two churches, and with similarly powered representatives of other Lutheran church bodies, to consider such organic union as will give real evidence of our unity in the faith and to proceed to draft a constitution and devise organizational procedures to effect union.

Franklin Clark Fry, President
(for the ULCA)
Oscar A. Benson, President
(for Augustana)

U.S. AGRICULTURE SECRETARY ANNOUNCES GOVERNMENT GRAIN GRANTS
Ezra Taft Benson is flanked by representatives of church relief agencies

Divisions called psychological

Obstacles to complete Lutheran unity in the U.S. and Canada were called "sociological and psychological—not theological" by Dr. Benson in a message to the meeting. Both he and Dr. Fry emphasized that the new approach to Lutheran unity was not in any way intended to "influence adversely" a four-way merger being negotiated by the American, Evangelical, United Evangelical and Lutheran Free Churches. Augustana had at one time been a participant in this effort.

The will of God points toward the unity of bodies so much alike, Dr. Fry told the Augustana delegation. Previous to 1918, Augustana had been allied with ULCA synods in the General Council, still co-operates in foreign mission enterprises.

Augustana wants nothing less than organic union, said Dr. Karl E. Mattson, president of Augustana Seminary. Control of the ministry and of seminaries should be in the hands of the general body in such a union, he suggested, and it should be wholeheartedly ecumenical with membership in world and national councils of churches.

Grateful for government gift

Religious leaders last week hailed the U.S. government's decision to release surplus stocks of grain to voluntary agencies for distribution among hungry people abroad. Church agencies can utilize about 800 million pounds of wheat and corn in 1956, according to an estimate by the Rev. R. Norris Wilson, director of Church World Service. The grain will go to 18 agencies distributing food in 67 countries.

The foodstuff will be free, Agriculture Secretary Ezra Taft Benson told churchmen, and will be delivered to shipside. Costs of shipping it overseas must be paid by the church agencies, however.

Seminaries get $10 million

Grants of more than $10 million dollars to a half-dozen interdenominational theological seminaries in the U.S. were announced last week by the Sealantic Fund, a foundation endowed by John D. Rockefeller, Jr. The new gifts came hard on the heels of a $210 million grant to 615 colleges and universities from the Ford Foundation and a $900,000 grant from the DuPont Company.

Union and Pacific seminaries and

schools of religion affiliated with Vanderbilt, Chicago, Harvard and Yale universities got the major part of the Rockefeller gift. Vanderbilt got the biggest share—$2.9 million for endowment conditional upon the school raising an additional million for buildings. The American Association of Theological Schools received a total of $725,000 to enlarge its work and establish a faculty fellowship program among the 79 Protestant seminaries which make up its membership.

Reds violate China pledge

Communist China has violated its Geneva pledge to set free 19 American civilians, including 14 missionaries, the U.S. State Department charged last week. Only five missionaries have been returned, including Dr. and Mrs. Homer V. Bradshaw, Presbyterian medical missionaries who on Dec. 19 reached Hong Kong. Both bore marks of serious privation.

"All U.S. citizens should have been out of Red China long before this," the State Department said. It rejected as untrue a Communist claim that the U.S. was preventing Chinese students in this country from returning to their homeland. "Not a single Chinese has been refused exit," a spokesman said.

About 35 Roman Catholic missionaries from western lands are still in Red China. Thirteen are reported to be in prison, among them eight Americans. The lone American Protestant missionary still held by the Chinese is the 30-year-old Rev. Paul J. Mackensen (*see cut on page 9*) of Baltimore, Md., a missionary of the United Lutheran Church who served at Tsingtao until his arrest in 1952.

India promises mission freedom

India has no intention of curtailing freedom of Christian missionaries or interfering in any way with their work, President Rajendra Prasad declared at ceremonies in New Delhi which marke the 1,903rd anniversary of the traditiona arrival in India of St. Thomas. India ex pected loyalty to country and would ob ject if missionaries engaged in politica activities, Dr. Prasad said, but stresse that the government tried to give fai treatment to all religions.

"Mahatma Gandhi owed as much t Christianity as to Hinduism in the shap ing of his life and principles," the India leader said. "Christianity is one of th oldest faiths practiced in India."

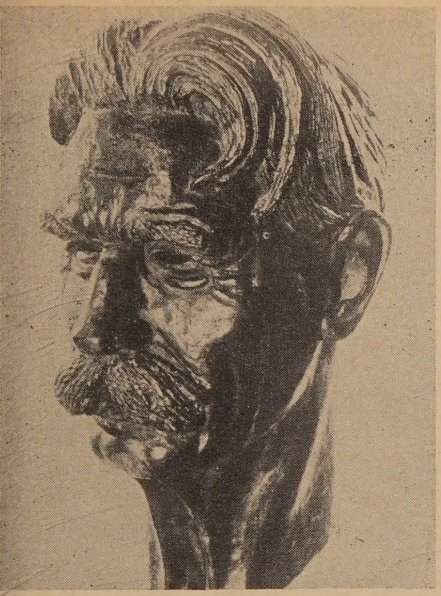
The Indian government has recentl restricted the entrance of foreign mission aries, demanding that newcomers be com petent in fields other than purely evan gelistic work. Demonstrations agains Roman Catholic missions have been re ported in some provinces.

Lutheran missions will this month cele brate the 250th anniversary of the begin ning of their work in India. Consecratio of Dr. Rajah B. Manikam as bishop o Tranquebar and a meeting of the Al Asia Lutheran Conference are als scheduled.

Not a Communist, says Boris

The Russian newspaper reporters ar smarter than those in America, Arch bishop Boris of the Russian Orthodo Church suggested at a news conferenc in Edmonton, Alberta, during his curren tour of Canada under United Churc auspices. Reporters had asked the Ru sian churchman if he were a Communis The archbishop replied that such a que tion would not be asked in Russia, fo there everyone knew that Communis are not believers in God "while to be member of the Russian Orthodox Churc one must be a believer."

Earlier the archbishop, who is accom panied by Archpriest Constantin Ruzhe sky and Anatol Gorbachev, a layma



NEW BUST OF ALBERT SCHWEITZER
Bronze portrait of famed medical missionary done by Leo Cherne will be on display in Smithsonian Institution in Washington

said that the U.S. government "puts pressure on religion." His remark referred to the U.S. State Department's recent cancellation of his passport because of his announced intention to head the entire Russian Orthodox Church in the U.S. and to minister to U.S. as well as Soviet citizens. No reciprocal privilege is given to American clergymen in Russia.

Parish size is problem

Roman Catholic parishes in European cities face problems that require them to adopt tactics of those in missionary countries, a meeting of priests in Germany last month was told. Mobility of the population and changing social structure were cited as factors requiring a change in pastoral methods by the Rev. F. Houtart, of the Belgian Institute for Economic and Social Research. Clergy from the Netherlands, Belgium, Germany, France and Austria attended the meeting.

City parishes should be limited to a maximum of about 5,000 persons, delegates agreed after being told that the average Paris parish has about 30,000 people, the average Brussels parish about 22,000. A resolution adopted by the conference said great danger is inherent in the common belief that "in big cities we move in a Christian society. On the contrary, our approach and methods must be akin to those adopted in missionary countries."

And so forth

President Dwight D. Eisenhower occupied the president's office of Gettysburg College for a few hours when he presented his annual Christmas message to the nation over radio and television on Dec. 18. At Christmas time we can be sure that "as we utter a simple prayer for peace, we will be joined by the multitudes of the earth," the President said. If the President does not run again for the nation's top office, the presidency of Gettysburg College is his if he wants it, John S. Rice, chairman of the college board of trustees, said last week. Gettysburg has been without a president since July, when Dr. Walter C. Langsam resigned to head the University of Cincinnati.

Since poet Walt Whitman's "life and works are personally objectionable to us" the name of the new bridge across the Delaware River between Camden and Philadelphia should be changed, Roman Catholic Holy Name Societies of southern New Jersey told the Delaware River Port Authority. Decision to name the bridge for the poet who spent the last 19 years of his life in Camden had been announced several months ago.

THE YEAR IN THE CHURCHES

THE SPECTACULAR EVENTS were missing from the church scene in 1955—the big assemblies and conventions with their mass rallies and processions of bearded exotically garbed clergymen. But beneath the surface, strong currents carved out channels that may direct the flow of effort for a long time to come. On mission fields native churches stood taller and with growing strength. In interchurch relationships mingling streams bespoke eventual unity. In social change, pressure of forces like the U.S. Supreme Court's integration decision goaded on the plodding churches.

INTERNATIONAL

AFRICA BOASTS THE OLDEST Christian church—the Coptic Church of Ethiopia. Yet the continent has mostly been a mission field as colonial governments brought the white man's religion along with them. Bonds between colonial powers and mission churches produced some troubled situations, like the *apartheid* policy of the Union of South Africa, where established church groups were allied with the government's reactionary racial policies.

To face the coming day with native leadership among Lutherans in Africa's mission churches, a significant conference was held in November in the shadows of snow-crowned Mount Kilimanjaro in Tanganyika. Here representatives of one million Lutherans in nine African lands met with world leaders under the guidance of the Lutheran World Federation's Department of World Missions. The object—to develop stronger native control of the churches, cut the apron-strings of missionary "colonialism."

LUTHERAN REFUGEE SERVICE pressed toward its goal to bring 15,000 refugees into the U.S. before the close of 1956 under McCarran-Walter bill provisions, but that would be only a drop in the bucket. The ministry of mercy extended by Lutheran World Relief and similar agencies to people deprived of their homes and condemned to eke out a desperate living got a lift just before Christmas when U.S. Agriculture Secretary Ezra Taft Benson announced that surplus food the U.S. has stored away would be made available to overseas relief agencies.

TRAFFIC BEGAN to move across the Iron Curtain. Russian church delegations visited England and Canada, hoped to come to the U.S. in 1956. German and English clergymen, plus a handful of U.S. Baptists, visited Russia, dutifully reported that churches there were well filled though religious activity was sharply restricted. Biggest eye-opener came when German pastors went to Latvia, found Lutheran Archbishop Gustavs Turs wearing a "Picasso peace dove" instead of the traditional pectoral cross.

Behind another curtain, young ULCA Missionary Paul Mackensen still languished in a Red China jail, a prisoner since 1952. The Geneva conference in summer had raised hopes for the release of American citizens in Chinese custody but by year-end nine missionaries were still being held. Pastor Mackensen was still in chains.

THE HEMISPHERE

ARGENTINA'S CHURCH-STATE relations were in the forefront of the news for much of the year. As Dictator Juan Peron increased attacks upon the Roman Catholic Church, once his strong ally, his power began to be undermined. An abortive revolt in June, which he claimed was fomented by priests, caused his re-

STILL IN PRISON in Red China after five years was the Rev. Paul Mackensen, ULCA missionary.

gime to totter after ten years of absolute power. Bishop Manuel Tato and Monsignor Ramon Novoa were chased out of the country, many priests imprisoned. Retaliation from Rome was swift. All who had taken part in the action against the churchmen (no names were mentioned) were excommunicated.

Three months later the fall took place. Most Roman Catholic privileges were quickly restored. The bishop and monsignor returned in triumph. Amid all the turmoil, the small Lutheran mission church of Argentina won official recognition as a church body, was able to open the church building at Posadas, completed in 1952 but never given needed permission for use.

PERSECUTION OF PROTESTANTS in Latin America waned, continuing only in Colombia and Nicaragua. With the opening of Lutheran churches in several Central American lands, the LWF Committee on Latin America was able to claim that Lutheran congregations existed in every South and Central American country.

IN THE U.S.A.

SEPARATION OF WHITE and Negro children in schools is unconstitutional and must be eliminated with "deliberate speed," the U.S. Supreme Court ruled in June. No time limit was set for completion of the integration process.

Reaction in the South was mixed. In some areas "Citizen's Councils" and groups calling themselves "Southern Gentlemen" were organized to battle any integration program. In others, steps were taken to circumvent the court decision by changing the public school system. Negro students appeared on the campuses of state-supported colleges last fall in eleven southern states. Holding out against the tide were South Carolina, Georgia, Florida, Louisiana, Mississippi.

ONE SEPTEMBER SUNDAY some parishioners of the Roman Catholic mission chapel at Jesuit Bend, Louisiana, prevented a priest from entering the building to say mass. "They were very polite," reported the Rev. Gerald Lewis. "They informed me that a Negro could not say mass for a white congregation." Archbishop Joseph F. Rummel promptly ordered the church closed, reduced services at nearby churches of the same parish. Not all preachers had such firm support. At least five felt compelled to resign from southern pulpits because they disagreed with members of their parishes about segregation of races.

CHURCH STATISTICS revealed both membership and giving at all-time highs. Nearly 100 million Americans—just over 60 per cent of the population—were actually listed on church rolls. Baptists still

held a wide lead in membership, with Methodists second, Lutherans third.

AMERICANS WERE SINGING "religious" songs that featured mixed-up theology. A half-dozen made the hit parade during the year. Religious books still stood high on best-seller lists. But controversy flared about the depth and genuineness of the "religious revival." Popular theology expounded by Dr. Norman Vincent Peale and others made a ready target for critics who claimed it emphasized success and wealth as Christian ideals, made faith an end in itself.

SHALL RELIGIOUS and moral values be taught in schools? New York's school superintendents said "Yes" and found themselves in a controversy with Jewish leaders, parents' groups. Many schoolmen, Protestant and Roman Catholic religious leaders urged that public schools should not be godless, even though they may teach no specific creed. Use of tax funds to help parochial schools also became an issue when the Roman Catholic bishops in the U.S. declared that church-related schools deserved the same treatment as public schools since both were integral parts of the U.S. educational system.

CANADA

THE DOMINION Supreme Court struck several blows for continued religious freedom and separation of church and state functions. Jehovah's Witnesses as well as all other religious groups in Canada have absolute freedom of worship, assembly and conscience, the Court ruled in a Quebec case. No religious group may impose its will on a minority. A Quebec ruling requiring stores to remain closed on Roman Catholic church holidays was ruled invalid by the Supreme Court in another action.

Quebec remained one of the few places in the world where public showings of the film *Martin Luther* were still barred. Thousands of people in the province saw the film nevertheless as it was shown without interference at worship services of Protestant churches.

AMONG LUTHERANS

MERGER PROGRESS marked the year among the 16 national Lutheran church bodies in the U.S. and Canada. Delegates from the American, Evangelical United Evangelical and Lutheran Free Churches furthered plans for a *union* (they objected to the term *merger*) that would consolidate them into The American Lutheran Church by 1960. Though details remained to be settled, major decisions about structure and policy were completed. The new body will have a strong central organization, have headquarters either in Chicago or Minneapolis, become a member of the World Council of Churches, Lutheran World Federation and National Lutheran Council, but not of the National Council of Churches.

MORE FAR-REACHING but more remote was the program set up by the Augustana and United Lutheran Churches. At the ULCA's invitation, Augustana joined in extending an invitation to all 16 Lutheran bodies to enter into discussions looking toward eventual merger of all U.S. Lutherans into one organization. Quick to display interest were the American Evangelical Lutheran Church and the Suomi Synod, both small groups. Augustana had once been part of the five-way *union* but considered it too limited in scope.

DIVISION RATHER than merger loomed in the Synodical Conference, as the Wisconsin Synod looked askance at the

liberalism of The Lutheran Church—Missouri Synod. Wisconsin opposed the Boy Scouts and the parent-teacher movements as unionistic, took issue with Missouri's doctrinal discussions with the American Lutheran Church.

IN THE ULCA

BASICALLY 1955 was a time for clearing up odds and ends left over from the report of the Commission on Organizational Structure after the 1954 Toronto convention and of preparation for the major evangelism program which will occupy the ULCA this year and next.

HERESY MADE the headlines, however. Early in the year pastors of the Northwest Synod asked for action against three of their number who were alleged to hold doctrines not in accord with Lutheran teaching. As a result, three well-publicized trial hearings took place. The Rev. George P. Crist, Jr. was found guilty and later demitted the Lutheran ministry. The Rev. John H. Gerberding was acquitted by a trial committee, later resigned from his parish when a new trial was threatened. The Rev. Victor K. Wrigley refused to appear before the synod committee, and was found guilty *in absentia,* but remained as pastor of his congregation when it voted by a large majority to retain him despite the synodical discipline.

COLLEGES TRIED desperately to meet increased enrollment demands by engaging in building fund appeals. More than $12 million—twice the amount raised in the 1950 CHEY appeal—was asked by ULCA colleges and seminaries, mostly for building or mortgage reduction. Unexpected lift came late in the year when Ford Foundation gifts made 12 ULCA colleges $2,055,900 richer. The funds are to be used for raising faculty salaries.

FIRST NEW CODE regarding marriage and divorce in more than 25 years will be proposed to the 1956 ULCA convention. Adopted by a special commission of the Board of Social Missions, the proposed statement liberalizes the attitude toward remarriage, attempts to "reflect more clearly the biblical teaching about marriage," according to Dr. William C. Zimmann, commission chairman. Statement also advocates planned parenthood.

FIRST HERESY TRIAL in history of Northwest Synod took place in Milwaukee in hot July. The Rev. George P. Crist (top, right) was found guilty on 9 of 14 charges of doctrinal deviation. Synod President Paul Bishop (lower right, back to camera), Special Prosecutor Charles F. Burmeister (at Dr. Bishop's right), trial committee members and stenographers only were permitted at session.

World News Notes

Unfinished business for 1956

Chinese Reds had not abandoned their ambition to destroy Chiang Kai-shek's government in Formosa, although world attention has wandered away from the steady build-up of Chinese military strength. Along the coast opposite Quemoy and the Matsus islands a semicircle of air fields designed to handle jet planes had been completed late in 1955, within easy reach of Formosa. Two railroad lines to supply the fields, being built through the mountains, will probably be completed in April.

Communists have been building a major seaport in South China on the Luichow peninsula, connected inland by a new railroad which will be "of tremendous significance in the liberation of Formosa," a Chinese newspaper stated.

Reds still hope to get Formosa without a battle, and have been asking for top-level diplomatic talks with the U.S. In October the Red Chinese leader, Mao Tse-tung, said he would be glad to visit the United States to discuss the Far Eastern problem if he were invited.

The U.S. is committed to defend Formosa against a Red Chinese attack, but can't count on any allies—perhaps not even the Philippines—to aid in the effort. The U.S. has not guaranteed to fight if Quemoy and the Matsus are invaded, but has not demanded that Chiang withdraw his troops from these indefensible outposts.

Russia won on squeeze play

After the United Nations assembly delegates had closed up their session and gone home for Christmas, it began to be evident that Russia had succeeded in the neatest diplomatic squeeze play of the year.

There had been 18 nations wanting join the UN, and most of the 60 membe nations were eager to accept them. Chia Kai-shek's government announced would veto membership for one of t 18, Outer Mongolia, a Soviet pupp state. Russia insisted until the 11th ho that it would reject the whole 18-natio package deal if Outer Mongolia couldn come in.

Russia reversed its position at the ve end, agreeing to membership for 16 n tions, but vetoing Japan in exchange f Chiang's veto of Outer Mongolia. Russ is now in position to permit Japan in t UN in exchange for letting Red Chi take Chiang's UN membership at the ne assembly. The U.S. will be forced choose between Japan—its strongest al in Asia—and Nationalist China—its mo serious liability.

Inside U.S.A.

In 10 years U.S. schools will ha 47,550,000 pupils—according to caref estimates—12 million more than th year, and will need about 500,000 mo teachers. The chances of finding th many teachers are about zero. Salari will have to rise to attract more recrui Classes will have to be larger. Qualific tions for teachers undoubtedly will ha to be reduced.

Of Philadelphia's 573,440 famili nearly one fourth don't have large enou incomes to meet medical bills, a city su vey shows. Experts say a family of fi can't afford to pay for medical care u less its annual income is above $2,68 Twenty-three per cent of the city's fa ilies are below this level. Many in t lowest 23 per cent are Negroes, who a 20 per cent of the city's population.

WASHINGTON

By ROBERT VAN DEUSEN

VIRGINIA REFERENDUM

RACIAL INTEGRATION in the public schools promises to be one of the hottest issues of 1956. Resistance to the Supreme Court decision is growing and efforts are being made to sidestep its requirements.

In Virginia, the problem will focus in a popular referendum. Voters will decide on Jan. 9 whether to call a constitutional convention to amend the state constitution. The amendment would alter Section 141, which prohibits the use of public funds for support of private schools, so as to permit the payment of tuition to students attending private schools.

This constitutional change is one of the recommendations of the Gray Commission, after studying the practical implications of the Supreme Court decision. The Commission's report suggested that school districts which wish to eliminate segregation be permitted to do so. Its main thrust, however, was in three proposals designed to postpone integration or bypass it entirely, in those parts of the state where this is preferred:

1. Assignment of pupils and teachers to various schools on the basis of health, aptitude, availability of facilities, and general welfare, without regard to race (!).

2. Tuition grants to pupils who are unwilling to go to integrated schools or whose local authorities decide not to operate such schools, and who go to private nonsectarian schools.

3. Modification of the compulsory education law, so that no child can be compelled to attend an integrated school.

The big problem faced by Virginia voters is whether they are willing to sacrifice their long tradition of free, compulsory, public education, for the sake of preserving a system of racial segregation whose days are numbered. One pitfall is met by the stipulation that pupils must attend nonsectarian private schools to be eligible for tuition grants. But voters should consider these questions:

Where will the thousands of children who elect not to attend public school go? Are enough private schools in existence to handle them? If new ones are organized, where will they be housed? Who will administer them? Where will teachers be secured? Will the quality of instruction equal that of public schools?

How will tuition grants be handled? Will they be paid to the schools? If so, will the state have any control over the curriculum? Would they not then become "public schools," subject to the Supreme Court decision? Or will they be paid to the parents? If so, how will the state check up on their actual use for payment of tuition? If the compulsory attendance laws are relaxed, what if parents decide not to make use of any school?

EVEN THOUGH sectarian schools are ruled out in Virginia as being eligible for tuition grants, will not the breaking of the historic distinction between public and private schools provide a precedent which can be used in other states by those who seek public support for parochial schools?

The Virginia Council of Churches has taken the courageous stand of opposing the revision of the state constitution. Whatever the result of the referendum, the churches will have gained in stature by taking an unpopular position on the basis of Christian principles.

By DOROTHY KULL

PARISH SECRETARY,
CHURCH OF THE
INCARNATION,
JAMAICA, LONG ISLAND

In "changing neighborhood" this congregation decided to adapt to the new situation

INTERRACIAL EXPERIMENT

MAYBE IT SEEMS BOLD and dangerous to try "mingling the races" in church. Well, we tried it, and it has worked out without major difficulties. In fact, it occurred quite naturally.

Membership of the Lutheran Church of the Incarnation, Jamaica, Long Island, is now composed of 35 per cent Negroes and 65 per cent white folks. Ever since 1950, in our "changing neighborhood," Negroes have been moving into this suburban community which was formerly all white. We had the choice of closing our church or seeking to adapt to the new situation.

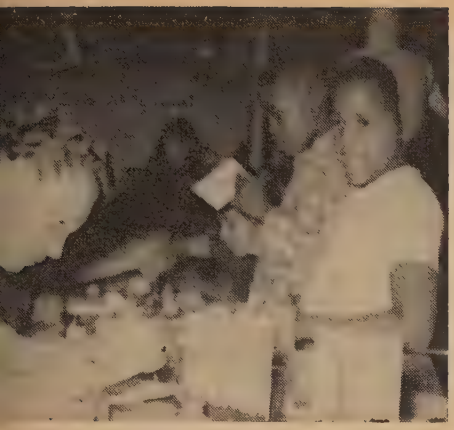
With prayer, love, and sincerity we attempted to meet the needs of the community as they were developing. We decided to undertake an interracial program. At first this was an extremely slow process.

DURING THE FIRST few years of our changeover, Pastor John M. Bellan and I went from home to home, inviting the people to share in our services. We no have an evangelism committee consisti of teams of two—a white and a Neg member—who also do this work. Th committee has proven of great value winning new neighbors.

TWO OR THREE TIMES a year an adu confirmation class is organized where t *Catechism* and Lutheran doctrines a taught. The reprint from *Look* magazi on "What Is a Lutheran?" has prov helpful, among other pamphlets, a copies are distributed widely.

Some of the folks are parents of o Sunday school pupils. Some have hea of our church through friends. The i terest of others may have been arous through the visitations or in other wa Each group, after instruction, is co firmed and invited to participate in t various activities of church life. Ma have contributed their time and effor even sacrificially.

In 1953, after our third year as a co



SATURDAY SCHOOL

PEACE ON PLAYGROUND

gregation in a mixed community, from among the few Negro members of that time we were privileged to have one join the senior choir. This number has now increased.

We are also happy to have a mixed representation on the church council, at our monthly prayer group, and other congregational organizations and functions. The Boy Scout troop which our church sponsors is another of the interracial programs.

FIRST NEGRO WOMAN IN THE CHOIR . . . NOW THERE ARE SEVERAL

Our Sunday school had dwindled from 250 to 90 pupils as the great exodus of white members proceeded. During the third year in this changing community, we attempted a great campaign of encouraging our new Negro neighbors to attend the Sunday school. Our first plan was to leave notices in the doors of each home, inviting all boys and girls to come. A few responded. Contests were held to urge our pupils to bring someone new with them, which resulted in a few more.

However the program which contributed most to adding new pupils was the daily vacation church school. This was first conducted for two weeks in the summer of 1953, with 125 children enrolled. In 1954, 185 enrolled. The DVCS had been established not only for its spiritual values but also to incite the new children of the area to enter a Lutheran church, which in itself was strange to the majority.

We tried to provide a program which would attract and interest the newcomers. The children seemed to enjoy the action songs, the daily filmstrips and lessons, games, and of course the handwork. Juniors and intermediates constructed bookends, telephone pads, and leathercraft articles. The younger children made less complicated projects such a soap carvings, paper wall plaques, draw ings.

As a consequence, in the third yea the steady decline in attendance tapere off, with new pupils filling some of th empty seats. At that time 70 per cen were white children.

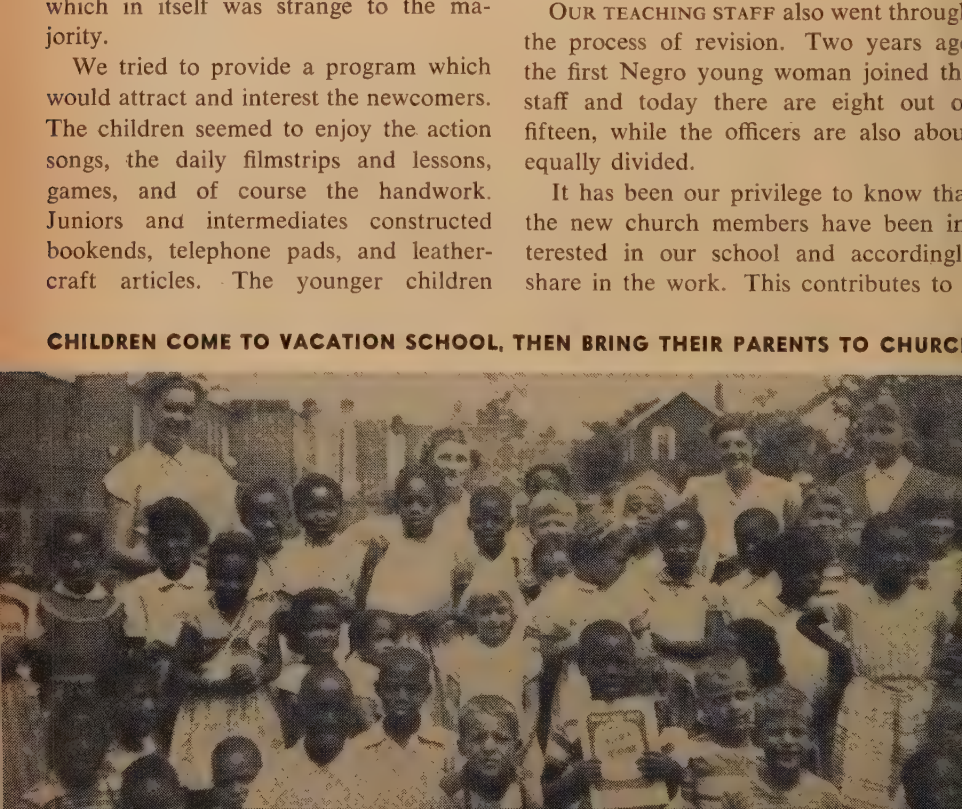
This year 70 per cent of our pupils ar Negro children with the remaining 3 per cent white. We believe we are on th march toward a greater increase. Ou enrollment continues to grow.

It has been our aim to maintain a rich inspirational hour and with variety i presentations, that children will remai and others be added to our Sunday schoo In many instances, once the children wer able to feel at home, the parents bega visiting the church services and took a active part.

Our teaching staff also went throug the process of revision. Two years ag the first Negro young woman joined th staff and today there are eight out o fifteen, while the officers are also abou equally divided.

It has been our privilege to know tha the new church members have been in terested in our school and according share in the work. This contributes to

CHILDREN COME TO VACATION SCHOOL, THEN BRING THEIR PARENTS TO CHURC



ADULT CLASS FOR INSTRUCTION IN CHURCH MEMBERSHIP . . . PASTOR BELLAN

happier relationship for the new pupils.

Many of the families which have recently moved into our community are young married couples and have small children. This has brought about an expansion in our nursery, beginner, and primary departments. The junior and intermediate departments however, are comparatively small.

A "Lutheran Club" has been organized to remedy this shortage of 9-to-15-year-olds. The club is for any of this age group in the community. It meets on Saturday afternoons for songs, visual Bible lessons, games, and handwork, where the youngsters are busily engaged in leathercraft, basketry and similar projects. It is hoped that through such a program many of this age will become familiar with our Sunday school.

We have felt from our experiences that only through the grace of God and sincere love for all people can racial relations go along in a smooth, natural, and happy way. We must be sincere—this is foremost! Genuine Christian love toward all must be evidenced. The Negroes are gifted with that sixth sense which enables them to distinguish sincerity. The church must stand with arms outstretched, ready to serve and meet the needs of people, whatever their racial background.

A YEAR OF DECISION

In hundreds of neighborhoods our congregations face the same situation that developed in Jamaica in 1950. South of the Mason and Dixon line it's futile to talk about integrating the churches at the present time. Social customs and traditions are too ingrained to yield in the near future. But in the north and west, most of our congregations would succeed with interracial experiments if they tried. The effort seldom goes as smoothly as it has in the Church of the Incarnation. There are great difficulties to be overcome. But the number of congregations making the venture is increasing each year. This is a newly opened frontier in the church's unceasing missionary task.

—G. Elson Ruff

Would we drop into nothingness i

God removed his sustaining power

How can we deal with our sense o

guilt and the certainty of death

HOW DO YOU KNOW THAT YOU EXIST?

GOD IS NOT proposing riddles for us to force ourselves to accept, as though we would get credit for believing them in violation of all that makes sense. Then we would be holding the strings and forcing God to pay out.

No, you don't become a Christian by being told that Jesus is both God and man and then believing it. You become a Christian when you are confronted by him, like all those who once met him on their life's road. And you surrender to him as they did and give up your pride and self-will.

Kierkegaard became a Christian when Christ laid his hands upon him and said, "You are mine. Sing for me now in the midst of your melancholy. Be my witness for the truth. Use your genius to glorify and magnify my name and remind men of what it means to have absolute respect, and really to let God be God."

And this Kierkegaard did. Now we are bearing the fruits of his testimony. For when all around we are surrounded by marvels and new miracles of science are jumping out of the test tubes, Kierkegaard lays his finger on the places of our impotence and says, "Here you are nothing. Here you are helpless. Here all your boasted power absolutely fails you, and you are absolutely dependent upon God."

THIS IS SO, first of all, at the point of our being or existing. It is so at the point of there being all this world of space and time, the mountains, the seas, the planets, the myriads of stars in their courses. It

By MARTIN J. HEINECKEN
Professor at the Philadelphia Seminary

This is the last of three studies in the thought of a famous Danish theologian, Soren Kierkegaard.

is possible that all this, including myself, *should not be*. Everybody is aware of this, subconsciously or consciously.

Of course, it is sort of nonsensical to say that a man is subconsciously aware of something.

But we are all at least vaguely aware of the possibility that we might not exist, that we could just go out like the light of a candle when the breeze blows it, or the light in the refrigerator when you slam shut the door. This "subconscious awareness" does not always come clearly above the surface of consciousness, but it is, so to speak, distorted as it makes its devious way among all the other things that are clamoring to get out of their dark imprisonment in our thoughts.

By the time it breaks through to the surface, it may already have distorted itself into a defiant assertion of absolute self-sufficiency that nevertheless rests on this precarious bottom. So a man is very uneasy in his pretention to self-sufficiency. He is the victim of an inferiority complex, grasping for more and more power because at bottom he is really not powerful at all, and is only trying to compensate for what he knows he is not.

THEN, ALL AT ONCE, it is possible that there comes to him, in clear and distinct focus, the realization of what his true condition is, namely, that his life does not depend upon himself, that he could also *not be*—this fearful, agonizing possibility of dropping off into nothingness.

This is where the realization of the absolute miracle of creation comes in. It is the shocking and grateful awareness that it is the God of love who at every moment is holding us and sustaining us. He is at every moment, so to speak, bringing us forth out of nothingness and he must continue to sustain us over the abyss of nothingness into which we would sink if it were not for his creative power.

You can see immediately that it is not a matter now of arguing about how our planetary system came into being ages ago. This is a matter for scientific investigation and reasonable hypotheses. It is ridiculous in the light of this to argue about a possible six-day creation as over against a much longer period of development. The term "creation" really should not be employed in this way, any more than we speak of the growth of the babe in the womb as a creation.

The miracle of creation lies a notch behind this process of development, but not in point of time, as though God had been creatively active only in the far distant past. When we acknowledge God as creator we acknowledge a present relationship, precisely the relationship we have described as the absolute miracle and the absolute mystery of what God alone can do.

THIS IS ONE of the points of impotence on which Kierkegaard laid his finger. Surely there is a paradox here, because we seem to be a going concern and there seems to be energy enough in the world itself to keep it going on its own. All that energy cooped up within the atom and then you say it is nothing and could not even exist without God! Ridiculous!

Yes, but this is the affirmation of "faith." It is not a conclusion reached on the basis of investigation or clever insight, for these would never reveal it. It is the submission of the whole being before the gracious God. Only one who has been born again, and has in his existence been transformed, will make the affirmation in humility, gratitude, praise, obedience, service.

Certainly there is a paradox here. For at the same time as I am shocked to the depths of my being at the realization that

Before the hills in order stood, Or earth received her frame,
From everlasting Thou art God, To endless years the same

I could also not be, I am also riveted fast to myself forever. I feel that I cannot get rid of myself, even if I tried. There is in the awareness of my guilt, an awareness of selfhood that tells me that I cannot escape the day of reckoning and that I must live with myself forever and ever. And this points to the further miracle and mystery of my redemption and resurrection.

CREATION IS A MIRACLE of God of which we understand clearly only that we do not understand it. For all that we have and are we are absolutely dependent upon God and the creative power of his love.

One of Kierkegaard's puzzling expressions is to the effect that we encounter God only on the other side of despair, or on the other side of nothingness. What he means is something which every Christian, if he thinks about it, must be able to verify from his own experience.

He means that you meet the true God only after you have given up putting confidence and trust in yourself or in anything which is under your control. You acknowledge God as creator only when you have despaired of having life in and out of yourself. You meet the creator on the yonder side of the nothingness into which you know you would sink if it were not for God keeping you afloat, as Kierkegaard says, in your frail boat above 70,000 fathoms.

EXACTLY THE SAME must be applied to our redemption and resurrection. Here, above all, it is really a matter of letting go of the controls and really surrendering to God's love. Here, above all, you can meet the true God only on the other side of despair and nothingness.

Just as it is gross idolatry to suppose that you are dependent for your life upon the sun or upon the latest combination o vitamin pills, so it is idolatry if you look for redemption in the course of nature or in the power of the latest miracle drug or the latest findings of psychosomatic medicine. These are good for what they are good for, and they may rid you o many a paralyzing psychosis.

But they cannot rid you of guilt, o turn your pride into humility, or you hatred into love. They cannot give th assurance of everlasting life and the peac of God that passes all understanding This peace is really a peace which th world cannot give, but only God in hi redemptive, suffering, victorious love.

THE BIBLICAL WITNESS concerning ou redemption and our resurrection is con cerned with the getting rid of guilt an finding strength for this life and the as surance of a life to come. How difficu it is for men to let go! If there is any thing men are determined to do it is t work out their own salvation.

This is the story of the religions of th world. The Hindu makes the long tre across the whole length of India by pros trating himself along the ground, literall measuring off the distance with his bod until he can at last wash his sins away i the muddy waters of the "holy" Ganges

The eastern mystic practices nave staring and the western mystic work hard, lives respectably, gives generously and then dies anxiously, clutching des perately at the rags of his righteousnes to cover his nakedness.

THESE ARE the two things above all which man cannot handle: guilt and death. If only he had time, he would make amends. He would, as Kierkegaard suggests, live his life backwards, like the maiden in the fairy tale who must sing

Because he lives, we too shall live

the bewitching song backwards to undo the magic spell.

But this he cannot do. And before him lies the absolute, impenetrable barrier of death. No matter how much he speculates about penetrating this barrier to continue his climb to perfection, he cannot rid himself of anxiety and fear.

The fear is that of the judgment and this is after all the less dreadful of the two, because this is something he knows about and for which he is in some sense prepared. He can always hope to stand in the judgment. Even if he goes to hell, he still has hope that he may get out.

But death is something else—death is nothingness. It is he knows not what, and deep within there is this dread that drives men to pile up their riches or to multiply their fornications as a bulwark against this drop into the unknown.

THEN CHRIST COMES. He enters into the home of the sinner and accepts him. With his suffering love he covers all the guilt. He does precisely what no man can do. He takes you by the hand and goes with you through the valley of the shadow. Then, as you stand on the other side of this nothingness, he clothes you with the garment of his own righteousness to sit down at the wedding feast—the heavenly bridegroom who has betrothed himself to his bride forever. This is the miracle of redemption and resurrection.

This is not all the story by any means. This final redemption and resurrection is always preceded by another—the daily death of the old Adam and the daily resurrection of the new. "We are buried with Christ by baptism into his death that like as he was raised up from the dead by the glory of the Father even so we also should walk in newness of life" (Romans 6:4). To work out the implications of this requires careful thinking and living. For this, after all, was Kierkegaard's concern: Not that men should lie at ease in Zion, but that they should live the life of the new being in Christ.

IN THIS AGE of specialization it is the duty of religion to help men see life steadily and see it wholly. If we give all our time to counseling we are apt to spend too much time on the abnormals and not enough on the normals. If we give our pulpits wholly to social reform then we flog the wills of men but do not feed their minds. Our day calls for a whole gospel for the whole man. —RALPH W. SOCKMAN

TIME . . . LIKE A RIVER

By ROBERT A. MAYER

ONLY THE SMALL FLICKER of light from the kerosene lamp split the darkness of the room. Night had come and had ushered a cold black into the house.

An aging woman sat silently in her rocking chair, swaying backward and forward. Her hands were neatly folded. The family Bible lay open in her lap.

A sudden rush of damp air riffled the pages of the book. She opened her eyes and smiled.

"Brrrr. It's mighty cold out, Ma. Startin' to drizzle now," the young man said, closing the door behind him.

"That's fine, Son. We needed the rain," she answered as she closed the Bible and carefully laid it on the dining table.

SON HUSHED his tones as an afterthought. "How's Pa gettin' along today?"

"Not much better, Son. Doctor doesn't think there's any chance. He says it's a matter of time. Just have to wait and see." Her tone cheered. "Now, Son, you must be hungry as a bear. I've fixed some hot food for you. It's waitin' on the stove."

The rustle of Ma's skirt, the clack of Son's fork against the plate—these were the only evidence of life. Another sound could be discerned upon careful notice . . . a slow, heavy breathing, drifting softly from the upper floor. Inhale—exhale—inhale—a monotonous rhythm like that of Ma's rocking chair.

"Son, when you're done eating, call me so I can do the dishes," Ma said, leaving the kitchen and threading her way past the old furniture to her rocker. She sat down and slowly rocked. Back and forth—inhale and exhale.

She stopped. The entire house was soundless. Son had stopped his eating; she had stopped her rocking . . .

She rushed up the stairs and through an open door . . .

. . . Pa had stopped his breathing. He lay in the old walnut bed . . . they had had it since their wedding day. His face was white. Eyes were closed. Lips were curved in a contented smile. Death was sweet; do not grieve. That's what he seemed to be trying to say. And Ma understood.

SILENTLY SHE BLEW out the light, closed the door, and walked down the stairs. She lifted the Bible from its resting place and, sitting in the chair, began reading.

"Ma," Son called.

"Son, go see if the cows are all in the barn before it rains hard," she said, carefully holding back the tears that were forming in her heart.

"All right, Ma." She heard him tread heavily across the kitchen, open and shut the door. Ma swayed backward and forward in the rocker. Her eyes looked at the open Bible and read the words they saw.

"One generation passeth away, and another generation cometh, but the earth endureth for ever."

It May Be Expensive To Be a Christian

especially if you live in such a country as India

By KATHERINE BENION

SOORAMMA is an attractive, high-caste woman of India. Several years ago her husband died and left the family with a nice home, considerable wealth, and a good business. But his death left a wound in Sooramma's heart.

Daily, Sooramma, dressed in a colorful sari, prayed to the Hindu gods that stood in her home, and contented herself as best she could by placing bits of food in the receptacles that are a part of them. Her life was easy and leisurely, but she was not content. She was learning that in the hour of death her Hindu gods did not give the comfort she now needed.

One day a Lutheran missionary came to her home and told her about Christianity. At first Sooramma listened with indifference. Gradually she began to ask questions and expressed a desire to know more. She read extensively, listened to the missionary, went to the Bible meetings, and finally came to the point where she believed in Christ as her Saviour.

Sooramma looked about her and she saw a number of friends who for some time had believed in Christ. In fear of family difficulties they had never become Christians. Now Sooramma realized she could not be one of them. As a Hindu she would know no peace. She had studied the Scriptures and she knew Christ meant what He said when He advised, "Be doers of the word, and not hearers only, deceiving your selves." And so Sooramma prepared to be baptized.

She told her four sons of her intentions. They were quick to make a unanimous decision—she would have to leave her home and none of her family would have anything further to do with her. This meant she would be penniless. According to Indian law the sons inherit the father's wealth and they made it clear that they would give her nothing if she became a Christian. She had no special training that would enable her to earn a living. She knew this would not be easy for a woman in her position.

Nevertheless, Sooramma joined the church. Her sons promptly put her out of the home and did all they said they would. But Sooramma's faith was great. She believed God would carry her through, if she used her talents for him.

Day after day she diligently searched for something that would provide her with a livelihood. For some time there seemed to be no solution. Sooramma continued to pray. One day she thought of the four kinds of pickle she could make. Perhaps they could be sold.

Sooramma made some of the pickle from mango fruits, salt, curry water. Hopefully she waited while she let the pickle age. Then she went out on the streets to see what she could do.

The pickle began to sell. Each day business became better. Sooramma soon knew that her prayer had been answered —she could make a living. She was grateful and sought to serve her Lord in every possible way. As the popularity of her pickle grew, she thought of a way to use this blessing given her for the benefit of the One who sent it to her. One morning Sooramma announced, "No one may buy my pickle unless he first listens to my story of Jesus."

So Sooramma started telling every customer about Jesus. Today, a happy woman, she goes about the streets using every opportunity to present her message.

There remains one ardent hope in Sooramma's heart—that her family will some day be friendly to her. Recently her hopes that this may come true were lifted by a little grandchild. Although forbidden to speak, she watched Sooramma from the street corner as she boarded a bus, and kept watching till the bus disappeared from sight.

Sooramma noticed one thing. There was a loving, longing expression on the face of her granddaughter. She was thankful. "Perhaps," says Sooramma prayerfully, "once again a little child shall lead them and pave the way in bringing us together again."

You Can Do Too Much "Church Work"

By VIRGINIA VEEDER WESTERVELT

Trudy finally had to say "no"

"I'M SORRY, MOTHER," Judy said, "but I can't possibly help you make cookies for the bake sale. Confirmation class has been changed to Saturday mornings."

Mrs. Whitcomb frowned. "But you have junior choir Saturdays, dear. How can you do both?"

"Choir won't be until 10:30 now, and confirmation class at 9. It'll work out all right."

"Oh yes, it will! Particularly when you try to get your jobs done around home. You know, little things like helping me clean downstairs, and hoeing out the jungle in your own room."

"Oh, I'll do it during the week, Mom. Don't worry about it. Any cookies?"

"If I don't worry about it, no one will," Mrs. Whitcomb murmured. "Yes, I made some cookies to take with the casse

role to the Elwood's. Our Sunday school class is taking turns furnishing dinners, you know."

"She's had an awfully hard time, hasn't she?" Judy started on her second cookie. "A new baby, and then going back to the hospital, and all. Some people seem to have all the tough luck. Like me, for instance. Everything comes at once. I'm in charge of the Luther League program this week, and it's like pulling rusty nails to get the kids to be in the skit I want us to use."

"I WISH I could say that would be easier as you grow older," Mrs. Whitcomb replied. "But you remember how I finally had to do the Missionary Society program, as well as the reading and research I'd promised to do. Sometimes I wonder what good it does to belong to so many church organizations. It's nothing but work, work, work."

"Hey, Mom, that doesn't sound like you," came a boyish voice from the kitchen door.

"Hello, there, Bob. You back again? What's the matter, run out of cookies for the gang?"

"How'd you guess? They're good."

"Well, you can only have one more apiece. I want a few left for Mrs. Elwood, and I was hoping to save some for the bake sale Saturday. I wish they'd think of some other way to make money. We all just bake our heads off, take the things to the church, and then buy back what someone else has baked all morning. I think next time I'll just donate a dollar and be done with it."

"Gee, Mom, didn't your old class make enough money on the church supper Tuesday? They were just raking in the dough."

"Yes, dear; but by the time we'd paid for all the groceries, there wasn't as much profit as you might think. And a dozen of us worked the day before making the meat balls, and then spent all day Tuesday, practically, setting tables, making the decorations, doing the cooking, and then waiting on table."

"Yeah, Mom, I sure remember that night. You were so cross all the next day we didn't dare to breathe sideways."

MRS. WHITCOMB opened the oven door and it may have been the heat which was reflected in her face. "Was I *that* cross, Bob?" she asked ruefully.

"For once I'll back him up on that," said Judy, sitting on the kitchen table and swinging her legs. "You wouldn't let me invite Sally up for dinner after weekday church school, and you said I couldn't go to Girl Scouts unless I had my homework done before 7."

"And you yelled at me because I left the water in the bath tub," went on Bob, "and you said I was an 'irresponsible, ungrateful son' just because I forgot to pick up those sewing thingamajigs from Mrs. Brewster's for your old Ladies' Aid. But on account of these cookies, I forgive you," he grinned. "I've got to get back to the gang. Typing papers is a tough job, you know. But we collected tons and tons. Ought to net the Sunday school about twenty bucks, I'll bet. So long."

"And I promised Pastor that Marge and I would collect the money for subscriptions to THE LUTHERAN. And we planned to get started this afternoon. He thinks more people subscribe when they're approached personally and see for themselves what a wonderful magazine it is. Bye, Mom. I'm off. Oh, I'll get it," she finished, as the doorbell rang.

MRS. WHITCOMB flicked off her apron and hurried to the door.

"I can't stay but a minute." It was Mrs. Johnson, whose minutes were eternities.

Mrs. Whitcomb tried to be gracious, but she kept thinking of the apple pie that must go in the oven soon if it was to be ready for Couples' Club by 6:30.

. . . "So I said I knew just the one to do it. Get Mrs. Whitcomb, I said. She's a marvelous organizer, and that bazaar will just go off like clockwork if Trudy Whitcomb is chairman. Those were my exact words. Now, you'll do it, won't you, Trudy? It isn't until May. So you'll have plenty of time, and we'll all help. In fact there won't be a thing for you to do except tell the rest of us what you want us to do."

"Like the Christmas pageant?" Mrs. Whitcomb said with eyebrows raised.

"Oh, that was different, my dear. Who could guess that we couldn't borrow the same Kings' robes this year? You were wonderful to make them all at the last minute. I don't know what we would have done without you. Particularly when Mrs. Blossom got sick and you had to coach all the children yourself. But it turned out all right, didn't it, and was just a lovely performance. You do manage things so well. And you'll do the bazaar, won't you?"

MRS. WHITCOMB sat perfectly still. She seemed to hear Bob's voice accusing her, "You were so cross we didn't dare breathe sideways." She thought of the cookies for the bake sale, sewing for the ladies' aid, programs for the missionary society, working on an endless round of church supper committees, doing without Judy's help so she could attend both confirmation and junior choir, helping her plan her Luther League program.

She remembered the day Robert had given up his Saturday to drive his Sunday school class around town collecting newspapers for the paper drive. She shuddered a little, even now, as she thought of the noisy chaos that was the dress rehearsal for the Christmas pageant, when not one of the children seemed to know what to wear or where to stand.

Then she thought of her own Sunday school class she taught, and how she was often so tired by Sunday that she merely glanced at the lesson and taught "off the top," relying on her own ingenuity to see her through the lesson period.

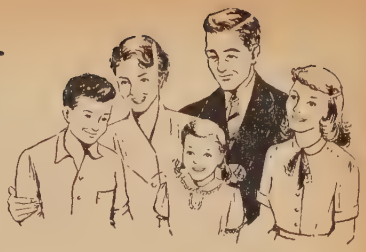
SUDDENLY SHE FELT like screaming at Mrs. Johnson, "I won't do it. You can't make me. I'll never do one more thing for the church as long as I live."

Instead, she seemed to hear a quiet voice saying, "Seek first the kingdom of God." And though the voice stopped there, her own wisdom went on, "But don't seek it so hard, running so fast into so many fields. Choose well the contribution only you can make best. The Sunday school class, for instance. You can do a great deal for those twelve youngsters, a great deal more than you're doing. Concentrate your energies. Don't scatter them. And you'll be of more use to your church—and your family, too. Learn to say 'No' to some things, Trudy Whitcomb."

"No, Mrs. Johnson, not this time," said Trudy Whitcomb firmly.

THE PLAN of a great human life is not something which the man makes; it is something which makes the man.

—CHARLES PORTERFIELD KRAUTH



WHERE I CAME IN

I HAD A FEELING of claustrophobia as I stood looking into my kitchen cupboards. Over the holidays they'd been turned topsy-turvy. Nothing seemed to be where it belonged and I was getting tired of searching everytime I wanted baking powder or thyme or vanilla.

Pulling the stuff out was fun. I even found a box of fancy mixed fruits which had been shoved back in a corner and forgotten. And bringing the cornmeal out into the light of day reminded me that I haven't given Dan any fried mush for breakfast in many a moon.

LEAVING THE assorted boxes and bottles and cans and cellophane bags spread out before me, I picked up pencil and paper to start making out menus for the next few days. The room really did look as though a cyclone had struck it, when the doorbell rang.

I closed the kitchen door firmly behind me as I went to answer. To my pleased surprise, Mrs. Schmidt fairly blew in ahead of the icy blasts of the wind. "Am I glad you are home! I was over at Claire Mawson's and there isn't a sign of anyone around and I thought sure I was going to freeze my eyelashes off if I had to walk home again without a chance to warm up."

"Come on in and thaw out! The coffee is still warm. Let me get you some. Sit right over here." I pulled Dan's big chair a little closer to the radiator.

"Mercy! It's not that bad! I can still walk. No, I'll come on out to the kitchen with you. That'll be cozier."

"Cozy! You'll be sorry! I'm cleaning cupboards and you never saw such a mess! But come along."

AS I OPENED the door, my visitor began to laugh. "Now, I know why I haven't had the courage to get at mine. Well, it's a job that will just wait for me. I've too much to do this month. Oh, that reminds me! I was coming to see you anyhow after I'd seen Claire. I will just talk to you first and to her later."

"Here, have some of this good hot coffee! And whatever you were going to talk to me about, just forget it. I'm going to take this month to do nothing but routine chores and catch my breath."

"My, that coffee tastes good. There is coffee—and then there's coffee."

"Flattery will get you nowhere. Now, don't look so innocent. I've seen you operate before!"

AT THAT she began to laugh so hard I was reminded of the various Santa Clauses I'd been exposed to during the Christmas season—only her mirth was genuine. "For a fat woman I seem to be pretty transparent. But your coffee really is good."

"Oh, you're truthful, all right. If the coffee wasn't good, you'd tell me you liked my eyes or the new apron Karen made me for Christmas. And then when I was feeling good you'd suddenly ask me how I'd like to do something at the church. It's a good method, only I've

been caught that way before!"

"Not caught, Connie." And this time she was serious. "Not caught, when you're doing something for the church. Just led or guided a little. You know that every time you let yourself be persuaded into doing something you hadn't intended to do, you gain as much as you give."

AND SUDDENLY I felt like two cents. From some people, that sort of talk would just get my back up, but Mrs. Schmidt is so genuine about everything. "O.K. I'll stop kidding," I smiled. "What did you want me to do? If I can, I will. You know that."

"Of course, I know that. That's why I came to you, instead of to some people I'd have doubts about. Though it might do them more good than it will you." She seemed to be thinking it over.

"Don't keep me in suspense," I urged. "Now that I've practically agreed to do the job sight unseen, you'd better let me in on what it is."

"Oh, that's right. I haven't told you. It's about the friendship luncheon for the churchwomen next month. I wondered whether you and Claire together could take care of reservations?"

"You mean, have the cards returned here?"

"Partly that. But especially, call the ones who don't return a card and urge them to come."

"Oh, please! This is where I came in! I've called and called, and you get the same old replies. They are too busy. They have young children. They have bridge clubs. They have Eastern Star committees. They have Red Cross. They are at 'that time of life.' They have a job. Their husbands are on day work. Their husbands are on night work. Their husbands are retired. One thing after another. And most of it adds up to the same thing: they just don't want to come."

"It does get discouraging. But I think it will look different to you after our January meeting. The topic is *Lutheran Women around the World* and we'll have a chance to talk about this very sort of thing in the discussion afterward. If you and Claire will head up this project, I think you'll get some help from the rest when they see the work of the local congregation in a little different light. Being part of a world-wide witness isn't exactly humdrum!"

"I suppose not. But the very thought of it makes me feel tired before I start."

"And I'm feeling less like a snowman than when I came in. I'll get along home. Suppose we leave it that you'll tell me definitely after the meeting. See if we don't stir up some enthusiasm there."

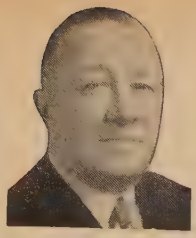
SHE WRAPPED her scarf high about her chin, buttoned up her coat and pulled on her gloves. As she trudged off into the cold, she was such a sturdy, gallant figure, my heart gave an odd little lurch. I'd really let her down with my looking on the dark side. But how can we go on month after month, year after year, going through the same routine?

AND SUDDENLY I remembered a sermon from way back years ago. The details weren't clear in my mind any more. It was something about God doing that very thing—that from the time Jesus' parents got the answer "No room," at Bethlehem right down to the present, people have been saying they haven't time, they haven't room. But God never gives up. He keeps right on seeking.

With fresh pep, I hurried back to put things in order on my shelves. I'd give Mrs. Schmidt time to get home before I phoned. And how she would laugh when she heard I'd come through again!

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL



Too easy?

QUESTION: We were very strict with our first two children, but we are not following that pattern with the youngest. My husband is setting the pace. We lost a baby following the first two, and I believe that is the reason for Ed's extraordinary tenderness toward the youngest.

We live on a small farm with a large fenced yard. We required the older children to play in the yard, and they were punished for leaving it. We have always had some rough boys in the neighborhood and we didn't want our youngsters to have any contact with them. But the youngest child is allowed to do as he pleases.

The older two make a great complaint about this and insist that we have been unfair. They feel that while they got very strict treatment the youngest member of the family gets all the favors. Almost every day we hear about this, and on several occasions one of them started to take it out on the youngest. Ed always sides with the baby of the family.

What can be done about this conflict?

REPLY: Such inconsistency is not surprising. Nor is the complaint. In the remorse resulting from a death, one is very likely to feel that he didn't do enough for the deceased, and try to make up for it by doing more for the youngest child. This is added to natural tendency on the part of many parents to mellow somewhat as they grow older.

One often learns from experience that he made errors in his younger days in being too severe, and is eager to do better. If this is the case, a parent may well explain it to older children and state that he is trying to do better. At the same time he should try to keep the inconsistency at as low a point as possible. It may also be that some special favors may be shown to the older children.

Ridicule

QUESTION: Some of us intend to go into full-time church work, and a good many people in our congregation know about it. What shall we do when our friends laugh at us and discourage us?

REPLY: It is probable that your friends do not understand the importance or seriousness of the work you contemplate. Or it may be that they feel you are giving up too much in going into religious work, that you could make more money in some other vocation. To some people that may seem foolish.

Any decision as to a life work ought to be preceded by securing adequate information in regard to the necessary qualifications, opportunities, obligations, and hindrances. They should then be checked against the person's mental capacities, educational opportunity, personality traits, ideals, and personal interest. Do much more thinking and studying of the problem than talking.

Once you know what is involved, you will have to be ready to meet comment or criticism without expressing resentment. Live in a manner worthy of the calling to which you aspire. People are ever ready to note your weaknesses, faults, or follies.

Fosdick Finale

What Is Vital in Religion. By Harry Emerson Fosdick. Harper. 238 pages. $3.

Dr. Fosdick announces in his preface that this is his last volume of sermons. Far from being swan songs and valedictories, these sermons are trumpets blowing reveille. They are the cogent witness of a towering Christian of our time to what he deems "the great affirmations of the Christian faith: God is; Christ is his revealer; man is the child of the Eternal Spirit; there is an eternal purpose which he purposed in Christ; all men are members one of another; love is the law of life."

Impatient with "ecclesiasticism," "the trivialities and sectarian littleness of the church," "formal conventional religion," "the old slavery of dogmatic creeds," Dr. Fosdick pleads for "real Christianity," that is "a daily personal practical reliance upon God." Preaching as "a liberal to liberals," he warns of shallow liberalism without rootage, lacking the dimension of depth, of "Christianity reduced to a practical, ethical way of life." He sees "the renaissance of doctrine" as indispensable when "our world faces now a prodigious choice: Christ or anti-Christ." (A crisis not peculiar to 1955, but our immemorial emergency!)

The most widely known liberal preacher of our century sets it down as sober judgment: "Man is a sinner; there is truth in that old doctrine of original sin—something fundamentally wrong in us from which we desperately need to be saved, and from which science alone cannot save us, nor education alone, nor any automatic evolution, only what the New Testament calls the grace of God, forgiveness, spiritual rebirth, being inwardly transformed by the renewing of our minds."

From any homiletical standpoint, these sermons are superlative preaching—the inspiration and despair of the rest of us with the same awesome mandate to make God real and Christianity credible in our time. This is great preaching that probes past our shining modern facades, exposing and interpreting to men where they live the deep, abiding meanings of the human situation in the light of the eternal. Dr. Fosdick closes his career at his top level.

Philadelphia WILLIAM O. MOYER

Interpreting Old Testament

From Faith to Faith. By B. Davie Napier. Harper. 210 pages. $3.

This is a book about the Old Testament by a professor at Yale University. The author has chosen his title well, for he desires most to delineate the faith of those who produced the Old Testament. He analyzes the literary characteristics of each section of the Old Testament before he proceeds to its theological message.

Over one-third of the book is devoted to a study of Genesis, and the author reveals his viewpoint by his titles: "Myth" for the chapter about Genesis 1-11, and "Legend" for the chapter covering the rest of Genesis. He speaks of etiological stories, of collections by the Yahwist and the Elohist, and of postexilic priestly editing.

The book is abreast of the latest theories and discoveries. It states that a late source is not necessarily untrustworthy, and that all history includes interpretation. There is mention of recent archeological testimony to the historical accuracy of much in the biblical narratives. The whole theological perspective is similar, of course, to the contemporary emphasis in biblical studies. Though five types of literature are discerned, a unity of message is found to prevail throughout the Old Testament.

The author's most distinctive contribution appears in the parallels he traces between three of the patriarchs and the three periods of Israelite history, between Joseph and the Messiah, between Saul and Adam, and between David and Cain. For the average reader, it will not be the literary criticism but the lively reproduction of situations

from biblical narratives and the penetration of their meaning, presented with artful expression, that will make this book worthwhile.

ROBERT MARSHALL

Chicago

Escape from Atomic War

Alternatives to the H-bomb. A symposium edited by Anatole Shub. Beacon Press. 121 pages. $1 (paper).

This group of ten essays published recently in *The New Leader* is a hand-wringing plea for redoubled efforts in behalf of peace. The names of its contributors, including Lewis Mumford, Reinhold Niebuhr, Chester Bowles and Norman Thomas, are worthy of a hearing. They advance no pat "alternatives" but uniformly suggest not only the necessity of ultimate change in the East but also a needed change of attitude in the West, chiefly in the direction of trying to beat Moscow by constructive ideas rather than destructive force.

The book contains little that is new, but serves as a salutary reminder of the great threat of our age: nuclear war. Explosive power has increased from tons to kilotons to megatons of TNT per bomb. Our time is startlingly described as an "age of atomic plenty." That can be good as well as bad. The secret of progress, it is said, lies in more contact, encounter and exchange with the rest of the world (including China), not in more insulation, isolation, and moral indignation.

The only point at which religious thought seems to impinge directly on these essays (not excluding Niebuhr's contribution) is in a fascinating paragraph by an editor of the *Bulletin of the Atomic Scientists,* Eugene Rabinowitch. Let me quote it and let us Christians reflect upon its atomic significance.

"Man has become able to establish civilized communities only after recognizing the moral law binding each member of a community not to kill arbitrarily others belonging to the same community. This law did not extend, however, beyond the limits of the tribe or nation—it sanctioned or even glorified murder in intertribal or international war. For thousands of years, this partial restraint has been sufficient to permit the progress of mankind; some tribes or nations went down in defeat, but others prospered on the fruits of victory and new civilizations grew beside or on the ruins of the old ones. Christianity, early in its expansion, adjusted itself to this limitation of the fundamental rule, "Thou shalt not kill," and so gained acceptance and recognition by nations and states. If man is to survive in the atomic age, he must learn that murder in the selfish interests of a sovereign state is as wrong as the murder of a fellow-countryman in the selfish interests of an individual."

New York City S. W. HERMAN

Second Coming

The Alpha and the Omega. By Paul Erb. Herald Press. 165 pages. $2.50.

The subtitle is: "A Restatement of the Christian Hope in Christ's Coming." There is little new or startling about it. The author grounds his thinking firmly on Scripture.

Section one gives an interesting and valuable history of eschatological thinking. Section two takes up the main theme: "The climax of the drama of redemption which occurred a few days after the crucifixion, the resurrection and Pentecost calls for a denouement"—which will be realized when our Lord returns to the earth.

Eight chapters demonstrate why this must be the case. The nature of the kingdom requires it. So does the spiritual maturity of the believer. Only thus can our Lord complete his work, defeat the enemies of God, and conquer death. The judgment and the final triumph of the church can only have meaning in the *parousia.* It will come suddenly, dramatically—a mighty work of God. No man can tell when that day shall be.

The author hopes that this book will "discourage preaching on speculative and controversial prophetic themes, and encourage the preaching of the certain eschatology on which the Bible speaks with clarity and authority."

A. A. ZINCK

Milwaukee, Wis.

thsemane, Keyport, N. J.

GROWING CHURCH BUILD

THE BOARD OF AMERICAN MISSIONS received in December a report from its director of church extension, Dr. Elwood Bowman, asking for approval of new building projects totaling an outlay of $3,000,000. Included among the projects are 21 new churches for home missions.

The BAM projects were only a fraction of the total building activity of ULC congregations which, in turn, make up a small portion of current construction projects of all denominations. All over the country, congregations assembled to break ground for new constructions, lay cornerstones, dedicate completed buildings.

No overall figure of the 1955 church building total is yet available, but experts know that it is considerably higher than the $675,000,000 volume predicted by the U.S. Commerce and Labor Departments. According to Dr. C. Harry Atkinson, executive director of the National Council of Churches' Bureau of Church Building, it reached the $750,000,000 level at the end of 1955, with a $100,000,000 increase over this figure in sight for 1956.

The church building boom, Dr. Atkinson believes, is only

Groundbreaking at Emmanuel Church, Woodstock, Va.

FOR THE FUTURE

beginning. He cites figures to back up his forecast. His first figure concerns the rapid population increase over the past 15 years. There are 40 per cent more children under ten years of age in the United States than there were in 1940.

More babies mean, in a relatively short future, larger congregations, more missions. They create an immediate demand for more Sunday school rooms where modern principles of Christian education can be applied. Parish halls must be enlarged in addition to churches.

At the same time, due to the advances of medical science, the human life span has lengthened. There are 400,000 elder citizens being added to the U.S. population every year. Churches and their institutions must meet their need.

But not all church building is a result of growing memberships. For twenty years, churches have postponed improve-

St. Paul's, Auburn, Neb.

Emmanuel, New Philadelphia, Ohio

Holy Trinity, Hickory, N. C.

St. John's, Washburn Park, Minn.

Model of Clara Maass Lutheran Hospital, Newark, New Jersey

ment projects because they lacked money, building material, or both.

During the thirties, church building was at a standstill. World War II followed. An acute shortage of building material and a precipitous rise in construction costs came next. A return to postwar normalcy was further delayed by the hostilities in Korea. Only now can the backlog of long-delayed plans be worked off, adding to the mounting flood of new projects required to make room for the thirty million members who joined the churches in the last 14 years.

Financially, the prospects look bright. "Despite high taxes, high living costs, and a constantly rising standard of living, the average American has more money to spend on his church than he ever had before," Dr. Atkinson wrote in an article for *Protestant Church Administration and Equipment.* He

St. Luke's, New Rochelle, N. Y., as planned by Architect Conrad C. Henne

cited a study on philanthropic institutions by Arnaud C. Marts for 1953 which contained this conclusion:

"The aggregate income of 42,600,000 income-tax payers equals $185,171,000,000. The full thirty per cent allowable for philanthropic contributions equals $55,551,000,000. The amount of their actual contributions equals $4,000,000,000, or 2.1 per cent. Therefore, the remaining potential which we can develep amounts to $51,551,000,000."

It cannot, of course, be hoped that more than a fraction of this fifty billion dollar reserve will be available for church programs. But even this fraction will keep the building boom going for a long time to come.

Proposed Protestant Church Center in New York

Church giving is increasing, statistics of all denominations show. And congregations engaged in building projects experience time and again that, when members are confronted with imaginative programs, their response is immediate and generous. "We went over the top" is a recurrent phrase in reports from churches throughout the country raising money for building funds. Given a bold objective and the required leadership, people are showing that they understand the task of the church in the years ahead.

Faith Church, Phoenix, Arizona, dedicated in March 1955

ONE MORE MISSION began services in northern New York State before the year ended: Sixty-seven persons gathered for first service conducted by Synod Field Missionary Howard A. Lenhardt in East Aurora, near Buffalo. Board of American Missions has called developer for new group.

NEW YORK

Congregation Discovers Site Of Old Church and Cemetery

By LUTHER S. STRALEY

ALBANY—A study of old church records led to discovery of the original site of the church building and cemetery of a 165-year-old congregation in Berne, a village near Albany. St. Paul's pastor, the Rev. Russell B. Greene, Sr., reports that after going through congregational records he located the site.

Many hours of hard work were contributed by the young people's organization. They cleared the ground and discovered some 20 headstones. Cold weather interrupted the work, but it will be resumed in the spring. It is estimated that there are between 50 and 75 additional stones in the plot.

ORDINATION and installation of James A. Harrison as pastor of the Poestenkill Evangelical Lutheran Church were conducted on Nov. 20, by the Rev. Clayton G. Van Deusen, president of the Eastern Conference. Assisting were the Rev. Arthur E. Baron, Jr., East Schodack; the Rev. Theodore W. Warren, Valatie; and the Rev. Walter J. Bielitz, Castleton.

Pastor William G. Boomhower of Gilead Church, Troy, reports the dedication of carillon, organ and cathedral chimes, a memorial gift to the congregation presented by Luella A. Wager, Myra F. Wager, and Myra B. Hayner.

REDEEMER CHURCH, Troy, the Rev. Peter Fanning, celebrated its 65th anniversary with a week of festivities beginning with an anniversary service at which the Rev. David G. Jaxheimer, assistant to the president of synod, preached. A congregational birthday party featured addresses by the Rev. Carl Yettru, a son of the congregation, and former Pastor Dorr E. Fritts, Ellenville, and William G. Boomhower, Center Brunswick. The Rev. Paul C. Empie, executive director of the National Lutheran Council, was the speaker at a congregational supper.

To the people of Redeemer Church, this was more than the marking of an important milestone in its history. It symbolized the emerging from a very trying period in the life of the congregation. The church was destroyed by fire in 1942, but its work continued without interruption. Temporary quarters were found and the congregation settled down to the long rebuilding program. A new site was purchased, and ground was broken in 1945. The new church was dedicated in 1947. Since then an indebtedness of $115,000 has been reduced to $29,000.

The Rev. G. Oliver Sands, pastor of St. Mark's, Guilderland Center, reports that the men of his congregation are redecorating the church and rebuilding the parish hall.

The 240th anniversary was celebrated by St. John's Church, Manorton, the Rev. John Campbell pastor. St. John's is one of the old Lutheran churches in historic Hudson valley. Anniversary celebrations included a historical pageant, exhibit of historical articles and a dinner. Dr. Frederick R. Knubel, president of synod, preached at the festival service.

PENNSYLVANIA

Ministers Hear Plans For ULC Area Missions

By VIGGO SWENSEN

HARRISBURG — Zion Church, Harrisburg, was host to over 300 pastors of the Central Pennsylvania Synod at the synodical missioner training school on Dec. 8. The all-day session was part of the preparation for the Lutheran Evangelism Mission in 1956-57. Five ministers from other synods joined eight Central Pennsylvania speakers to bring

CANDLELIGHT wove intricate pattern in this time exposure by photographer who caught the Christmas service processional at St. John's Church, Sacramento, California, with his camera.

PARISH HOUSE for St. John's, Oshkosh, Wis. The recently dedicated building was named Wicklund Hall after St. John's former pastor, E. R. Wicklund. Present pastor is Erling W. Rabe.

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inspiration and instruction to the pastors.

The Rev. Francis B. Myers, Baltimore, evangelism director of Region II, presented plans for the area and stressed the need for adequate preparation by host pastors. Chairman of the gathering was the Rev. George E. Whetstone, Harrisburg, director for synodical social missions, who arranged the event in co-operation with the ULC Board of Social Missions.

The Lancaster, York, and Susquehanna conferences have conducted area missions which are serving as pilot projects. Schedules have been set up for missions in all conferences.

Grace Church, Highland Park, broke ground for a new church and educational unit on Nov. 13. Estimated cost is $289,000. On the same day Trinity Church, Camp Hill, broke ground for a $400,000 church. Zion Church, Harrisburg, completed the sandblasting and repointing of exterior walls at a cost of approximately $30,000.

PERSONNEL of eleven committees appointed to serve before and during the 1956 ULCA convention was announced at a dinner meeting in November at the Harrisburger Hotel. ULC Secretary F. Eppling Reinartz outlined convention plans and explained duties to the assembled committees. Jesse D. Wells, Jr., general chairman of the convention committee, presided. Central Pennsylvania Synod officers were present.

Committee chairmen are: Convention Hall, Jacob R. Bowers; finance, Robert D. Hanson; guest preachers, Pastors Viggo Swensen and Charles Venable; housing, Richard A. Coleman; music, the Rev. G. Martin Ruoss; printing, John G. Kurzenknabe; publicity, C. William Britsch; transportation, John P. Tate; visitors' registration, Thomas E. Francis; entertainment, Ira C. Sassaman; entertainment sub-committee, Mrs. William VanHorn Davies.

The Greater Harrisburg Ministerium voted Dec. 5 to send telegrams to Governor George M. Leader and State Senator John H. Dent, urging defeat of a bill to permit sale of beer at National League baseball parks in Philadelphia and Pittsburgh.

At a reorganization meeting of the Lebanon Service Society in November, Dr. William Swoope, Zion Church, Lebanon, was elected president to succeed the late Dr. A. C. R. Keiter. Mrs. Daniel Kistler, president of the society's auxiliary, reported a membership of almost 800 from area congregations.

Speaking to a large audience in the forum of the State Education Building on Nov. 6, Dr. Edwin Moll, former LWF director,

urged America to "climb to giant stature and fight communism—with bread and butter and not with bullets." The occasion was the union Reformation service of area Lutherans. Estimated attendance was 1,800. Chairman was Pastor James E. Morecraft, Memorial Church, Harrisburg.

More than 650 ministers sat through a three-day state pastors' conference in Grace Methodist Church, Harrisburg, in mid-November. Lectures, sermons, discussions and denominational lunches lent variety to the program sponsored by the Pennsylvania Council of Churches. Prominent church leaders addressing the conference were Ralph Sockman, Elton Trueblood, Eugene Carson Blake (president of the National Council of Churches), Walter W. VanKirk, and Edward R. Elson (President Eisenhower's pastor).

"The Cross has a power the Kremlin doesn't have—to save man from the destruction of war," declared Dr. Sockman. "We must preach Christ the teacher," he continued, "because the people want light on the meaning of life and we are the interpreters."

Dr. Trueblood asserted, "The church must make such a demonstration to the world that all men will want to become part of it. Each one must lead a consecrated life, with a common discipline." By common discipline, Dr. Trueblood meant specific Bible readings and prayers that will be sent by him to all who request them.

The closing address was made by Dr. Edward Elson who said, "I have a parishioner in my congregation who carries the heaviest burden in the world. He frequently tells his staff to take their work but not themselves seriously." He referred, of course, to the Chief Executive. Lutherans had 84 ministers in attendance, topped by 225 Evangelical United Brethren, and 101 Evangelical and Reformed pastors.

Plans for Service to Aged Take Shape in Conference

By CALVIN E. HUMBERT

Wilkes-Barre—Plans for establishment of a home for the aged in the Wilkes-Barre Conference are making headway. Support of the institution has been pledged by 43 of the conference's 76 congregations, representing 12,146 communing members. The home, the former Blodgett community house in West Hazleton, will eventually accom-

THE PORTRAIT of a prominent Lutheran church leader, Dr. Samuel G. Trexler, was unveiled at Muhlenberg College in December. Dr. Trexler, a Muhlenberg alumnus, was first full-time president of the Synod of New York and New England from 1920 to 1929 and for the following five years president of the United Synod of New York. He was elected to the same post again in 1939 and served the synod until his retirement in 1944. He traveled widely, knew religious conditions in Germany and Russia through his own observations, and was president of the Board of Foreign Missions and Lutheran World Federation commissioner for Russia. He died in 1949.

Shown before portrait, the work of Edward Leonard, is donor, Dr. Edmund Devol, author of a book on Dr. Trexler's life, and Dr. J. Conrad Seegers, president of Muhlenberg in Allentown, Pa.

PA.: WILKES-BARRE . . .

modate 20 guests. Qualifications for entrance have been determined by the board of admissions. A property committee has purchased additional ground surrounding the home. Remodeling has not yet begun.

FEBRUARY will be evangelism month for the Wilkes-Barre Conference. All congregations will participate in the mission scheduled for Feb. 5-9. Rallies in Scranton, Hazleton, and Wilkes-Barre will open the week on Sunday afternoon, Feb. 5. Sixty missioners will be invited to preach.

A conference planning committee of the 77 participating churches met Nov. 25 at St. John's, Wilkes-Barre. The pastor and one lay chairman of each congregation attended. Regional evangelism director Walter Bock outlined the plans. Pastor Francis Edwards of Wilkes-Barre reported on the results of the recent Allentown mission. Area Chairman Mark Lauchnor presided.

PRELIMINARY MEETINGS for the sector program are scheduled in the northern and southern areas of the conference Feb. 23 and 24. Church councilmen will be informed on the program at dinner meetings April 9 and 30. Pastors will be offered a training period at the Ministerium Camp during the last two weeks of June.

SIXTIETH ANNIVERSARY services were held at Trinity Church, Bowmanstown, in October. Greetings were extended by the Rev. Francis Edwards, president of the conference. Dr. Emil W. Weber, pastor emeritus of Trinity Church, Pottsville, preached. A Brotherhood service had Pastor Roy Meck of St. Mark's, Clifton Heights, as preacher.

The sister congregation of Dinkey Memorial Church, Ashfield, dedicated social rooms on Oct. 22. The men of the Lutheran and Reformed congregations had labored since 1951 to excavate the basement. The project cost $18,000. Pastors of both congregations, R. W. Rhody (Lutheran), and T. H. Bachman (Reformed), presided at the dedication.

The 25th anniversary of the dedication of Christ Church, Hazleton, was celebrated Nov. 6. Speaker was Dr. E. F. Rahn, director of religious education of the Ministerium of Pennsylvania. Christ Church has a seating capacity of 1,000. Pastor is the Rev. Allen H. Roth.

The 110th anniversary dinner of St. Paul's Church, Wilkes-Barre, was held on Nov. 10. Judge B. R. Jones of the Orphans' Court and Pastor Carl J. Schindler spoke.

A CHRISTMAS gift party for foster children of the Wilkes-Barre area was held at St. Mark's Church, Wilkes-Barre, Nov. 18. Mrs. Elmer Wheeler presided. William Keil, superintendent of Kis Lyn Industrial School for Boys, showed a colored film of the activities of the school. Miss Helen Steckel, inner mission worker, urged the formation of a Golden Age Club as part of the inner mission committee's activity. Miss Missoura Lausch, superintendent of the Lutheran Children's Bureau, spoke of the need of a shelter for unwed mothers.

THE ONE MILLIONTH Gideon Bible was presented to 10-year-old John Weicker of St. Matthew's Church, Kitchener, Ont., last November by Roy C. Spaetzel, president of Gideons International in Canada. John reads Bible daily, has perfect attendance record at Sunday school, is a member of St. Matthew's junior choir. Watching presentation are John's schoolteacher, Isabel Darling, and principal, Royal Boothby.

Niemoeller Urges Christians To Lead in World Peace Drive

By PAUL LEVI FOULK

YORK—Christians were urged to assume the role of peacemakers in the world by Dr. Martin Niemoeller at a rally in York. He implored Christians to recognize their responsibilities to mankind, especially underdeveloped peoples of Asia and Africa, before being called to account for 300 years of mistreatment.

The German clergyman, president of the Hessen Nassau Church, is on a tour through the U.S. His address was sponsored by the York County Council of Churches.

Dr. Niemoeller declared that in this era of nuclear weapons, "war is no longer a means for solving the problems of coexistence. The only alternatives are coexistence or co-nonexistence," he said.

THREE GERMAN REFUGEES have been resettled in Hanover. They are Mr. and Mrs. Karl Kuhnert and their son Hans, 19, and were sponsored by Herbert H. Crouse of Hanover, a church furniture manufacturer. They will become members of St. Mark's Church, the Rev. Edgar D. Ziegler pastor.

Melvin I. Crumrine, York, has been named to direct the fund appeal for the new Lutheran Home for the Aged to be erected by the conference at a cost not to exceed $550,000. The home will house 60, and include an infirmary, according to an announcement by W. S. K. Hershey, president of the board of Lutheran Welfare Service.

A THREE-DAY CONFERENCE in the New Freedom parish, the Rev. M. E. Smith pastor, was conducted by Dr. Martin L. Tozer, superintendent of home missions and rural work for the Central Pennsylvania Synod, in November.

Fourteen tons of used clothing were shipped from York, Nov. 30, collected by the Lutherans of York county. The car was sent to New Windsor, Md., for processing.

The Rev. E. M. Clapper was installed as pastor of Grace Church, Red Lion, by Dr. Dwight F. Putman Nov. 20. He is successor to the late Dr. William C. Day.

Salem Union (Lutheran and Reformed) Church at Dover enlarged the present church building, and erected a new Sunday school annex. The Rev. Charles A. Snyder is pastor of the Lutheran congregation. Dedication was held Dec. 11, with Dr. Dwight F. Putman; the Rev. H. Walter Webner, York; Dr. Nevin E. Smith, Hanover; the Rev. Gordon E. Folkemer, York; and the Rev. David Dunn, professor of church history at Lancaster Reformed Seminary, as guest speakers.

The Rev. Paul L. Reaser, York, heads a new department to aid church extension under the direction of the York Council of Churches. Another Lutheran on the committee is the Rev. George E. Stauffer, York.

St. Paul's, Stoverstown, observed the 75th anniversary of the congregation Nov. 20,

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with Dr. George E. Sheffer, New Oxford; Dr. Allen S. Meck, president of the Lancaster Reformed Seminary; and Mr. Claude O. Meckley, Hanover, as speakers.

A tower music system was dedicated Nov. 20 at St. James', York, the Rev. Guy E. Miller pastor. Two bronze tablets, one honoring four sons in the ministry, and the other in memory of six pastors who served St. Paul's, York Street, Hanover, from 1890 to 1939, were dedicated recently.

Dedication of the new Sunday school and other improvements costing $140,000 at St. Paul's, Hanover, Dr. Paul Levi Foulk pastor, will be held Jan. 8. Dr. Dwight F. Putman will preach.

WASHINGTON-OREGON

Synod's Budget Assured Through Grace System

By ARTHUR E. WULF

PORTLAND—With eleven congregations still to send in commitments for the 1956 synodical and ULCA budget, the voluntary commitments received under the "grace system" have assured the Pacific Synod of its full budget for the year just begun.

Seven Sunday schools have pledged $125 toward the support of the Rev. Joseph H. Deibert, missionary to Argentina in 1956. The synod's foreign mission committee is promoting sponsorship of one missionary a year by each Sunday school.

Plans for the 1956-57 area evangelism missions in the synod were made at a meeting of the synodical evangelism committee in University Church, Seattle, on Nov. 20. An "All Oregon" mission is being planned beginning Nov. 11, 1956. Area missions for the Seattle-Tacoma area will begin on Oct. 28, 1956. Regional Director Ross Hidy was present to explain in detail the program of the ULCA and assist in co-ordinating the planning of area and individual missions in the synod.

FIRST SERVICES were held at Hillsboro, Ore., by Missionary John Baglien on Dec. 4. Pastor Baglien reports an enthusiastic beginning in the congregation. Several community leaders are active in helping organize the mission.

OUR SAVIOUR'S CHURCH, Eugene, Ore., takes the social implications of the gospel seriously. When the Smith family with eight children (Roman Catholic) were burned out of their home, the congregation did something about it. The children were entertained at the parsonage of Missionary Robert Henkel, and the women of the church outfitted them with clothing. The men took Saturdays and other time off to help Mr. Smith rebuild a new home.

Shepherd of the Hills, a recently organized mission at Stevenson, Wash., is sponsoring a unique program to help the unfortunate of the community. It was discovered that people moving away from the community often left a locker of frozen food at the public market. The congregation has rented a locker, and abandoned products along with other donations are stored pending emergency use. A committee is responsible for the distribution of the foodstuffs thus collected. Pastor John Fullmer reports

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that the gifts have been greatly appreciated by several families in need of help.

Good Shepherd Church, Pocatello, Idaho, first ULC church to be built in the heart of the Mormon country, celebrated the laying of the cornerstone for its new building Dec. 4. The Rev. Paul Funk is the pastor.

WESTERN CANADA

Ministers Are Trained For 1956 Area Missions

By E. G. GOOS

EDMONTON, ALBERTA—As a first step in implementing the church-wide evangelism mission in western Canada, missioner training schools were held in November at Winnipeg, Saskatoon, and Edmonton. Regional Director W. A. Mehlenbacher, the Rev. Clifton M. Weihe, and the Rev. Charles E. Witt, Postville, Iowa, served as instructors together with men from the Western Canada and the Icelandic synods. Thirty-two pastors attended.

Area missions are planned in 1956 for Winnipeg and Gimli, Manitoba, in the week of June 18; at Langenburg and Regina, Saskatchewan, in the week of Nov. 4; and in Edmonton, Alberta, for the week of Nov. 11. Congregations at Rosenfeld and Emerson in Manitoba are planning to join congregations in Dresden, Cavalier, Mountain, and Bathgate in North Dakota in an area mission centered in Cavalier, N. D.

Sunday school teachers of the same congregations, with the exception of St. John's, Dresden, joined in a caravan leadership training course holding sessions at Rosenfeld, Man., Cavalier, and Mountain. Fifty-two teachers and pastors attended. Mrs. Mabel B. Fenner of the ULC Parish Education Board served as instructor. Miss Eleanore Gillstrom, educational missionary for Western Canada, made arrangements for the school and displayed new maps and other materials to be used for more effective teaching. A repeat performance is planned.

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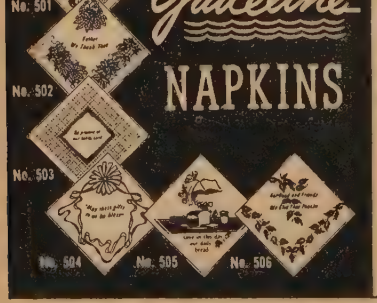
WESTERN CANADA . . .

October and decided to dissolve the South Saskatchewan District and to form a new Saskatchewan District Luther League serving all Luther Leaguers in congregations of the province. Over 100 leaguers attended the convention. President Ray Voelpel, Markinch, was re-elected together with Treasurer Herb Schneider. Ernest Bergbusch was elected vice president, Sylvia Goos secretary. The 1956 Luther League convention will be held at Saskatoon.

It was bitterly cold on Nov. 11 when the Sunday school teachers of Alberta met for their annual convention at St. Paul's Church, Ellerslie, but many came. Miss Gillstrom outlined the children's program. Sunday School Superintendent Edward Meyer of Trinity, Edmonton, spoke on improvement of teaching methods. Reports on the youth leadership training camp and the children's camp were presented and a new constitution for the Church School Association was adopted.

The Alberta district conference and the church councilors' conference both suffered greatly in attendance from blocked roads and the extreme cold of the early winter. At the district conference at Golden Spike, Nov. 1-2, evangelism and stewardship received major attention. Pastor N. Glockler discussed "Calling a Pastor," Pastor L. F. Schoepp the question of co-operating with other denominations. Differences of doctrine make co-operation in worship, especially in



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Communion, impossible, he said. President A. Wilke reported on the state of the synod and of the Lutheran College and Seminary at Saskatoon.

The 1955 rally of the Alberta United Lutheran Church Women took place at St. John's in Edmonton, Alta. Among the speakers were Mrs. W. Staskiewicz, Sister Elizabeth Hess, Mrs. H. Hartig, and the Rev. K. Freitag. Pastor J. F. Frankel led the opening devotion; Pastor H. Hartig addressed the women at the banquet.

The Alberta Brotherhood convened under the theme, "Am I My Brother's Keeper?" H. C. Ciceri presented the topic.

Trinity, Westlock, dedicated its recently completed church Oct. 16. For a year the congregation had worshiped in the basement because of its inability to complete the interior of the structure. With the help of the Board of American Missions, Trinity could finish the building and secure the necessary furnishings this year. The congregation has made steady progress since its organization in 1946.

WISCONSIN

Special Session of Synod To Deal with Heresy Trials

By CHARLES A. PULS

MADISON—Wisconsin pastors and lay delegates will travel to Minneapolis to attend a special session of the Northwest Synod on Jan. 26. The session will deal with some of the problems raised by the recent heresy trials.

Questions to be answered with respect to the verdicts reached at the three trials are: What penalty will the synod impose on George Crist who has appealed to the synod against the verdict that found him guilty of "doctrinal deviations" and led to his suspension from the ministry?

What penalty will be imposed on Victor K. Wrigley who was also suspended, has not yet appealed, but continues as pastor of Gethsemane Church, Milwaukee, after his congregation voted to retain him—and

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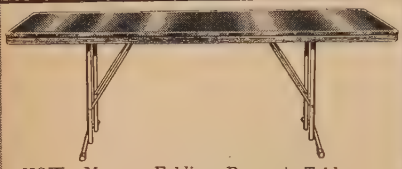

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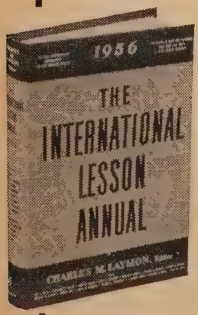

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WISCONSIN . . .

what action will be taken against the congregation which disregarded the synod's decision against its pastor?

What will be done about John Gerberding of Menomonee Falls who was acquitted by unanimous decision of the trial committee but for whom a new trial has been demanded by a group of Milwaukee pastors? Will delegates to the special session be supplied with records of the investigation and trial committee hearings, or will they be asked to accept the verdicts as "the voice of the church"?

WITH ONE AREA not yet reporting, Wisconsin Lutherans had loaded over 426,000 pounds of clothing and bedding for overseas relief. Working together, Lutherans without regarding synodical distinctions, filled cars in thirteen areas.

These are the results in pounds: Milwaukee, 101,900; Mineral Point-Monroe, 19,948; Madison, 65,300; Wisconsin Rapids, 21,100; Wausau, 43,300; Racine, 30,000; Oshkosh, 45,350; Marinette-Sheboygan, 41,180; Shawano, 28,100; La Crosse, 30,000; Eau Claire, not yet reported.

Luther Memorial Church, Madison, is setting up a fund with which to begin a home for the aged, within the city limits. The synod operates no such home at present nor does the conference. There are homes for aged Lutherans located in Oconomowoc, Fond du Lac, and in rural Madison.

ULC pastors working as area chairmen were A. G. Streich, Milwaukee; Victor Hackbarth, Mineral Point; Jaris Mattes, La Crosse; J. Woodrow Jacobson, Racine; Charles Burmeister, Marinette; and G. W. Genszler, Sheboygan. State Chairman Charles A. Puls reported that a Milwaukee layman, John W. Jouno, had underwritten the cost of the promotional material.

DECEASED

DR. MELANCHTHON COOVER, professor emeritus of Gettysburg Seminary, died at age 94 in Gettysburg, Pa., Nov. 21.

A native of Yoder Township, Pa., Dr. Coover was a graduate of Gettysburg Col-

lege and Seminary. He received a doctor of divinity degree from Franklin and Marshall College in 1905, an LL.D. from his alma mater in 1922.

After serving as pastor of St. Paul's Church, Ardmore, Pa., and of Christ Church, Gettysburg, Dr. Coover became a member of the Gettysburg College faculty in 1904 as professor of English Bible, and chaplain. One year later he was called to the seminary faculty as professor of New Testament exegesis and church history. He taught New Testament language, literature and philosophy from 1916 to 1926 when he retired. For some time he was the seminary's acting president. He was a member of the board of directors of the Lutheran Publication Society of the General Synod.

Surviving are a son, Dr. Donald B., Littlestown, Pa.; a daughter, Mrs. Howard R. Gold, editor of *Lutheran Woman's Work* in Philadelphia; a granddaughter, Mrs. Martin J. Fulton, Jr., Kansas City, Mo.; and three great-grandchildren.

The funeral service was conducted at Gettysburg Seminary Nov. 25 by Pastor Herman G. Steumpfle, Jr., assisted by Dr. Dwight F. Putman, president of the Central Pennsylvania Synod, Seminary President Harry F. Baughman, and Pastor David S. Kammerer. Interment was in Evergreen Cemetery, Gettysburg.

MRS. ADRIENNE HINES, nee Burns, wife of the Rev. Charles J. Hines, pastor emeritus of Emmanuel Church, Baltimore, Md., died Dec. 8 in Baltimore.

Pastor and Mrs. Hines were married while he was pastor of St. Paul's Church in Huntington, W. Va., in 1908. Four years followed in Burkittsville, Md. From 1914 to 1951, the Rev. Mr. Hines was pastor of Emmanuel, Baltimore.

Funeral services were conducted Dec. 12 by the Rev. Luther M. Schulze, present pastor of Emmanuel, assisted by Dr. J. Frank Fife, president of the Maryland Synod, and by Pastor Howard H. Ritterpusch. Interment was in Loudon Park, Baltimore.

In addition to her husband, Mrs. Hines

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is survived by two daughters, Adrienne (Mrs. M. S. Grove) of Williamsport, Md., and Virginia (Mrs. B. Conway Taylor, Jr.) of Baltimore, five grandchildren, and a sister, Mrs. J. O. Hicks of Victoria, Texas.

THE REV. PAUL LUTHER KUNZMAN, 72-year-old former pastor of St. Paul's Church, Vancouver, Wash., died Nov. 28 in Vancouver.

Born in Greensburg, Pa., Pastor Kunzman attended Thiel and Gettysburg colleges, graduated from Philadelphia Seminary in 1908. His parishes included Reformation Church, Milwaukee; Trinity Church, Lansford, Pa.; St. John's Church (now Luther Memorial), Tacoma, Wash.; St. Paul's Church, Seattle; and St. Paul's, Vancouver. He retired in 1942, served as supply pastor in many congregations of the Pacific Synod.

Pastor Kunzman leaves his wife, the former Mary Alice Wagner; and his children, John W. Kunzman, Oakland, Calif.; Mrs. Jeanne Snyder, Astoria, Ore.; and Mrs. Doris Myer, Vancouver.

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A funeral service was conducted Dec. 2 t St. Paul's Church, Vancouver, by Synod President L. H. Steinhoff, and Pastors Alfred Mendenhall and Homer Berner. Burial was n Vancouver cemetery.

THE REV. G. LUTHER WEIBEL died Nov. 28 at Santa Ana, Calif. He was 77.

Born in Churchtown, Pa., son of a minister, Pastor Weibel attended Muhlenberg College and Philadelphia Theological Seminary. After ordination in 1908, he served Pennsylvania parishes at Freeburg; Zion, Leacock; and Grace, Tarentum, before becoming pastor of Church of the Saviour in Trenton, N. J., in 1918. He retired to Santa Ana, Calif., in 1946.

Surviving are his wife, the former Josephine Pachnicke; two daughters, Mrs. Frances W. King and Mrs. Laura Robinson; and a son, G. Luther, Jr.

The funeral service was held Nov. 30 in Santa Ana by Pastors George Busdiecker, O. A. Awerkamp, and Charles P. Smith. Interment was in Fairhaven Cemetery, Orange, Calif.

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IN CONCLUSION . . . . . .

MY NEW YEAR resolution is to clear up these bulging files that clutter my desks in the office and at home, such as "MANUSCRIPTS TO READ," "MANUSCRIPTS TO EDIT," and "MANUSCRIPTS TO TRY TO FORGET." And there's always "LETTERS TO ANSWER."

When a letter gets tucked in there, it may not be seen again soon, although on a good day I get time to answer as many as 50. What can I do with one like this, from a woman in Milwaukee who states: "You said the moon rose at 9:48 on the night of July 9, but I happen to know" (and there's a coy reference to the circumstances) "that it rose 20 minutes later."

I have to look up the facts, although I have a vague impression that the moon rises in Milwaukee at about the same time as in St. Louis, but a little earlier in New York or Philadelphia, and much earlier in European cities such as Erlangen or Lund. But one must check on latitudes, longitudes, and time zones.

BUT THESE BRASH New Year resolutions, as the years advance, lose some of their vigor. Those broken last year will be those broken this year. Maybe it doesn't matter to most people whether their letters are answered this week or next. Anyhow, it's impossible to please everybody.

One man writes: "THE LUTHERAN is being used to disseminate leftist and pro-Communist propaganda. I read it so I can more ably fight its vicious and unchristian teachings." Another writes: "I miss your terse, biting editorials of several years ago." Both men are writing about the same thing (McCarthy) and I'm glad I feel no obligation to comment on that sad senator any longer.

I have no ambition to bite anybody. Instead of figuring the phases of the moon, I'd rather spend some time calculating the positions of the fixed stars. That's the tone of some articles in THE LUTHERAN this week. Dr. Heinecken writes superbly for us about the mystery of our creation and redemption. Few theologians can reach the depths of such a subject in so simple a way.

The little story, too, by Robert Mayer, appealed to me as in the right mood for New Year. The fabric of our existence is held firmly in God's hand, whether we live or die. And Mrs. Westervelt's article is a bit tart and critical, but essentially on the same theme. Time ought not be frittered away in trivial ways.

Dr. Stauderman's summary of 1955 events in churches throughout the world (at the end of "Church in the News") is an effort to put in perspective the countless things that have happened in twelve months. Usually we are too busy to sit back and try to estimate how events take their proper places in the ceaseless stream of history.

IT IS AMAZING that we dare begin living a new year, when everything it will contain is completely shrouded in uncertainty. This is a practical test of the reality of our faith—that we go ahead boldly into the unknown. We don't have to flinch, as though we're expecting somebody to hit us over the head as we turn the next corner.

God has already explored to the farthest limits of the future, and already knows what awaits us. And he is our Father, who intends to provide for us in any emergency. I wish I knew, though, how many letters I'm going to be able to answer in 1956. —ELSON RUFF

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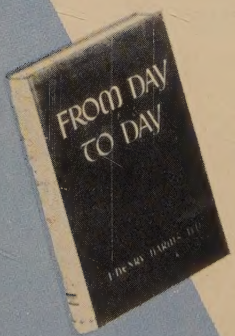

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